

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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CONDITIONS.

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For the Christian Secretary.

Gospel by John, 1st Chapt. 31st verse.—"And I knew him not; but that he should be manifested to Israel, therefore am I come baptizing with water."

Ques. How was Jesus Christ manifested to Israel by John the Baptist?

Ans. By the testimony exhibited in his baptism and preaching.

Ques. How are we to understand that John's "Baptism with water," manifested Christ to Israel?

Ans. In as much as John's baptism emblematically set forth the doctrine, and work of Christ, it, in conjunction with his preaching, manifested Christ to Israel.

Ques. What was the prominent design of Christ's coming into the world, and of his manifestation to Israel?

Ans. Doubtless it was, to "bring life and immortality to light by his gospel." 2 Tim. i. 10.

Ques. Please explain this matter—How was this accomplished?

Ans. In a figure; life and immortality were brought to light in the baptism of John, to which Christ submitted, and thus was Jesus manifested. For by being buried in the water, and raised up out of it again, Jesus Christ presented an emblem of his own death and burial, and of his resurrection by the power of God, and of the future resurrection of all men from the grave; and he taught hereby the doctrine of another life after death. And as Jesus Christ never repeated his own baptism, and has left no command for his followers to repeat theirs, it teaches us that Jesus died once for all, and that he dieth no more, but liveth forever and ever; and that immortality is also the appointment of all men.

Also, in the highly significant ordinance of a burial in water, Jesus Christ taught in a figure, his work as a suffering Saviour, agreeably to his subsequent language in view of his sufferings, "I have a baptism to be baptized with, and how am I straightened until it be accomplished."

In this language, he evidently alludes to those overwhelming sufferings which he endured in the garden, and on the cross, in order to accomplish the work of human salvation. And this work of Christ, which was emphatically set forth in his baptism, was fully accomplished by him until he could with propriety say, "It is finished." And all his doctrine which he taught with his lips, went to corroborate the same sentiment which his baptism had at first asserted. The doctrine of the resurrection of Christ, is considered by the Apostles as a fundamental doctrine of the gospel, as saith the Apostle, "If Christ be not risen, then is our preaching vain, and your faith is also vain." &c. In proof of this, we find the Saviour sending out his disciples to preach the gospel, and to baptize penitent believers in his name: And we hear him saying, "If ye believe not that I am He, ye shall die in your sins, and whither I go, ye cannot come. I am the resurrection and the life—he that liveth and believeth in me, though he were dead, yet shall he live." "In my father's house are many mansions. I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also." Here in the baptism of Jesus, and in the doctrine taught by his lips, the Sadducees, who denied the existence of "angel, or spirit," were taught the doctrine of the immortality of the soul.

In conformity with the doctrine of Jesus, we hear his inspired Apostles saying, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Baptism, after repentance and believing, was an appropriate expression on the part of the believer, of his faith in the doctrine of the resurrection, as set forth by Christ's own baptism, and by the doctrine which he vocally taught; and it was also a declara-

tion by the subject, of his entire reliance on Christ to raise him up again from the dead at the last day, in his own most glorious image, to die no more.

What more appropriate figure could have been chosen, to represent the doctrine of the resurrection, than a burial in water, and a resurrection from it?

John then, agreeably to divine appointment, "came baptizing with water," in order to manifest Christ to Israel, in his doctrine, and in his work; and this was accomplished when Jesus came to him to Jordan, to be baptized of him. And when after his baptism, the parting heavens revealed the Holy Ghost in shape like a dove, and the "voice from the excellent glory proclaimed, this is my beloved Son, in whom I am well pleased," then was John ready, as this expected signal was given, to say to all around, "Behold the lamb of God, which taketh away the sin of the world." Here ye scrupulous Jews, ye self righteous Pharisees, ye infidel Sadducees, behold the reason why I am "come baptizing with water," although as I told you, I am not the Christ, nor Elias, neither that Prophet—I baptize with water in order to teach the doctrine which you Sadducees deny, and which you Pharisees dishonor. I baptize with water in order to manifest in a figure, that life and immortality which the gospel of this my blessed Saviour, reveals.—Thus was Jesus manifested to Israel at his baptism, as the way, the truth, and the life.

The comparative darkness which had for ages rested on the tomb, is now removed. Life and immortality is now brought fully to light; "the Lord is risen indeed," and all the followers of Christ are bound as the first, and most solemn and expressive act of faith in him, to imitate his blessed example, and obey his positive institution, by being buried with him by baptism into death; and as he rose from the dead by the glory of his Father, so they also should rise from the watery grave, to walk in newness of life.

Thus the Apostles understood this subject, in its application to believers. Paul, in addressing his brethren at Rome declares, "Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. For if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5. Again, Col. ii. 12, "Buried with him by baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead."

Such are the practical uses which the Apostles would inculcate on their brethren, from the ordinance of Christian baptism. They take occasion to argue from the nature of this ordinance, the inconsistency of Christians living in sin, and the importance of their living to Christ; since by their baptism, they have professed to be dead and buried to sin, and alive unto God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things on the earth—mortify therefore your members which are on the earth."

Ques. Is there not another sense, in which it may be said that John's baptism manifested Christ to Israel?

Ans. Yes. John declares in relation to Christ, "I knew him not, but he that sent me to baptize, the same said unto me, upon whom thou shalt see the spirit descending, and remaining upon him, the same is he," &c.

By this it appears, that he who sent John to baptize, had given him an infallible token by which he should be able to identify the Saviour, when he should come to his baptism. And this fulfilment of the token in the person of Jesus, emboldened John to say with confidence, "This is he of whom I spake. Behold the Lamb of God who taketh away the sin of the world."—Thus the public baptism of John afforded him a fit occasion, not only of exhibiting the work and doctrine of Christ in a figure, but also of identifying his person, and publicly "manifesting" him to Israel, in his whole character as the Messiah.

B.

For the Christian Secretary.

CHARACTERISTICS.—NO. II.

Mr. Editor.

In my last I suggested that I had become persuaded by observation and experience, that as early impressions exert a powerful influence on the views and conduct of men, in regard to temporal things; so it is, that analogous to this, the young convert to Christianity may, and often

does receive such impressions from the peculiar circumstances connected with his conversion to God, or his "new birth," and early religious associations, as may give a cast, to his whole religious course. And it cannot be denied, that these early impressions must be pernicious, or beneficial, according to their character and tendency.—To illustrate the subject, we add a few cases:

"C." was educated remote from the altar of God. It is true, he had been early taught to pay his devotions to departed saints, and implicitly to believe in the dogmas of the Romish Church. In her communion, he might have been considered devout; but still, he was a slave to his lusts. He was a worshipper of the God of this world, and a stranger to the spirituality of God's law, and to that moral defilement which pervaded his soul; and he knew nothing of that "new and living way," by which penitent sinners approach the mercy seat. He had at maturer years, engaged in the business of teaching the young to shine and move with grace, in the scenes of carnal mirth.

In the town in which he lived, there were some who feared, and served the Lord. On them the blessed visitations of God's spirit descended—the fact was noised abroad; "C." heard the report; he attended their worship, not to enquire after God, but to oppose the work of the Spirit. Many were made to feel the effects of his opposition; and doubtless offered for him the prayer of Stephen, "Lord, lay not this sin to his charge."

He pursued his secular occupation, unconscious that the decree had gone forth, "Almighty grace arrest the man." Assembled with his pupils, in the midst of his business in the ball chamber, he feels the hand of God upon him, and distress and anguish fill his soul—he resolves to divest himself of impressions so new, so unaccountable, so unacceptable, and so uncongenial with his present employment. He exerts himself anew to lead in the dance, but his knees, like him of Chaldea, refuse to do their wonted office—they smite together, and he falls to the ground, and in the anguish of his soul cries out, I am undone. He finds that the God that made him, can approach unto him. The Holy Spirit reveals to him his sinfulness and danger, and he exclaims, God be merciful to me a sinner. His moral vision is illuminated with the "light of life," and he beholds by faith, how "God can be just, and the justifier of him that believeth in Jesus;" and he is enabled to lay hold of the hope set before him in the gospel, and rejoice in the pardon of sin through the blood of the cross.—All his former prejudices in favour of those superstitions in which he had been early educated, are dissipated like the mist before the rising sun; and he resolves to live, and act according to "the law of the spirit of life in Christ Jesus."

But C. is yet unacquainted with the devices of Satan, and although he becomes a diligent student of the word of God, yet he reads and meditates, under the influence of prejudice favourable to the circumstances attending his own conversion. And although he feels disposed, like the woman of Samaria, to say to all around him, "come see a man that told me all things that ever I did, is not this the Christ?" and actually engages in the work of the gospel ministry—yet so heartless and abominable, do all the forms of that superstition in which he was educated appear to him now, and so freely and entirely, is he constrained to ascribe his own conversion to the sovereign grace of God, without the intervention of means, that he falls into the same error with B. and becomes nearly, or quite an Antinomian in principle and practice. And even those means of extending the blessings of the Gospel, by the instrumentality of the combined exertions of the friends of truth, meet not his hearty co-operation, if they do not receive his decided opposition.—If C. would learn from the example of the great Apostle Paul, whose conversion was still more out of the common course than his, his conduct would be like that of the Apostle. But a deceived heart has led him astray, and his course is excentric like the comet, directed by frames and feeling, rather than like the sun, steady and uniform, and always useful.

I shall only remark at this time, because I have extended this article further than I intended.—What a blessing would it be to the Church of God, if B. and C. should be made willing to learn the way of the Lord more perfectly of some Aquilla and Priscilla? Then they would be made deeply sensible, that there are "different modes of operation, but the same spirit." That God has commanded his people to sow the seed "be-

side all waters;" and that in all cases, the increase comes from him who gives the word. And that God's sovereignty in the dispensation of his mercy, does not diminish the necessity of human agency, or the certainty of man's accountability.

For the Christian Secretary.

ANNIVERSARIES OF ASSOCIATIONS.

No. 3.

The collection of money at the Anniversaries of Associations, for the benefit of widows and orphans of deceased ministers, is an appropriate duty. On these occasions many ministers, with their wives and children are assembled, together with surviving acquaintances of the deceased, all of whom spontaneously sympathize with the bereaved family, especially if it is left destitute and needy. Besides, there are many mental associations which seem to invite to this service. On former anniversaries the bereaved widow has accompanied her husband; has, perhaps, enlivened the meeting by her presence, and her melodious voice in singing the praise of God, and shared in the encouragement and happiness of the occasion. When her husband was living, she, probably, contributed much to his usefulness as a member of the Association—His house was the home of multitudes of the brethren, especially those within the limits of the Association; and more especially when they were passing to or from the annual meetings, or when such meetings were held in the place of his residence. On all these occasions it was the pleasure of her heart to make those domestic arrangements, which would conduce to the happiness of the company—she laboured and toiled for their comfort.

But now she is a child of sorrow and grief! her companion is no more! During his ministry, he had been more anxious to win souls to Christ, than to acquire wealth, and consequently died poor; leaving his beloved wife and helpless orphans to the care of the covenant-keeping God, and the christian sympathies of his brethren whom that God has chosen as stewards, and almoners of his temporal bounties to the poor. The collection, then, is appropriate, and I may add, necessary.

I might here remark, that the collections on these occasions are always small, and if there is only one bereaved, needy minister's family in the Association, they are always inadequate to supply their numerous wants. Much might be said upon this point, but I only ask every reader, especially if he is poor, and has a family, to make the case his own; and then decide if, in such cases, our bounty should be small. Let then the usual practice of taking collections for this purpose, immediately after the Association's Sermon, be continued, and let all present give liberally.

But here this work of Christian affection and gratitude (I cannot say charity,) should not stop, and in order that the means of the Association may be adequate to the necessities of the bereaved, I would suggest, (I am happy to say advisedly,) that every church take up a contribution at home, some two or three weeks previous to each anniversary.

There are but few members of the churches, if any, who cannot give six cents annually, for this important object: many can give much more. Suppose an Association to consist of one thousand members, and the contributions of the churches were to average six cents for each member; the widow's fund for that year would be sixty dollars. A very large sum, I grant, compared with what has heretofore been given; but still small compared with the probable wants of a bereaved, needy family, and possibly of bereaved families. It would be an offering more honourable to our profession than we have heretofore made, and I am sure, more acceptable to the orphan's Father and the widow's God.

But it would be more to the point I have in view, to suggest the propriety of having this money business, as well as that which relates to the printing of the "Minutes" of the Association, done at some other time than when the Association is in session. However silently and circumspectly this business may be transacted, it nevertheless exerts an unfavourable influence upon the devotional feelings of the people present; takes off the attention of the delegates from other business; and causes such moving about the house, as, in my opinion, approaches near to disorder. I think, therefore, it would be an improvement in the mode of conducting the business of Associations, if the money for printing "Minutes," or contributions from the churches for the wid-

ow's fund, (if any) should be paid over to the proper persons during some of the adjournments of the meeting, or in some room adjacent to the meeting, specified for that purpose.

The subject is full of interest to me, and many others. Much more might be said upon it; but what I have thus far written is, probably, sufficient for a beginning. The reception which these numbers meet among the Associations, will govern me in any future communications. May what I have written prove for the good of Zion.

ALA PAPYRIA.

P. S. By a widow's fund, I do not mean the accumulation of a large amount of money, the interest of which only is to be expended on bereaved families. I have no idea of reserving a cent, if all be needed for immediate use. In this business, my motto is, Use the gifts of Providence, and trust Providence for future gifts.

The following exposition of a difficult passage of scripture is in perfect accordance with the views we have long entertained, and we take a pleasure in now laying them before our readers in their present form.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." HEBREWS vi. 4, 5, 6.

There are few passages of Scripture which have occasioned more embarrassment to common readers, and indeed to most others, than this which we have quoted. By some it has been considered decisive against the doctrine of "the saints' perseverance;" by others, a terrific warning to unconverted persons not to grieve the Holy Spirit from their hearts. These & other interpretations having been given to the passage, our readers will doubtless be interested in knowing the opinion of one of our ablest scholars and biblical critics, as given in the following extracts from Stuart's Commentary on the Hebrews.—N. Y. Obs.

"But does the whole paragraph pertain to real Christians, or to those who are such only by profession? To the former beyond all reasonable doubt. For how could the apostle so solemnly warn those who were mere professors of Christianity, against defection and apostasy? Defection from what? From a graceless condition, and from a state of hypocrisy. Such must be the answer, if mere professors, and not possessors, of Christianity be addressed. But mere professors, instead of being cautioned against defection from the state in which they are, are every where denounced in language of the severest reprobation. See Rev. iii, 15, 16, and the denunciations of the Saviour against the Pharisees.

Moreover the language employed to describe the condition of the persons in question, shows that the writer is addressing those whom he takes to be real Christians. E. g. partakers.....of the Holy Ghost, and have tasted the good word of God. Above all, to renew them again to repentance; for how could he speak of being AGAIN renewed by repentance, if he did not address them as once having been renewed by it?

The nature of the crime, too, and the awful denunciation with which it is threatened, shows that something peculiar is attached to the case which the writer is describing. Sinners, who have been taught the doctrines of religion, and yet renounce their external respect for it, are manifestly not without the pale of God's mercy; at least, they are not so considered in the Scriptures generally, and fact shows that they are not. It is a peculiar and aggravated case, then, which is here stated; and what other case can it be, than that of apostasy from a state of a saving knowledge of Christ and his Gospel? Nor is such a case at all without a parallel in the scriptures. Manifestly such an one is stated in Heb. x, 26—27; also in 2 Peter ii, 20—22; in Ezk. xviii, 24; xxxiii, 12, 13; iii, 20, and in many other passages of the Bible. It is implied in every warning, and in every commination addressed to the righteous, and surely the Bible is filled with both of these, from the beginning to the end. What is implied, when our Saviour, in his sermon on the mount, urges upon his disciples, i. e. the apostles as well as other disciples, (see) Luke vi, 12—20, the duty of cutting off a right hand, and of plucking out a right eye that offends; & this, on penalty of being cast into hell? Matt. xxv. 29, 30. Is this penalty really threatened;

or is it only a pretence of threatening; something spoken merely in *terror*? Can we hesitate, as to the answer which must be given to this question? But if we admit the penalty to be really threatened, then the implication is the same as in the passage before us, viz. that Christians are addressed as exposed to incur the penalty of the divine law by sinning. In our text, they are surely addressed as exposed to fall into a state, in which there is no hope of a renewal by repentance. Whatever may be true, in the divine purposes, as to the final salvation of all those who are once truly regenerated, (and this doctrine I feel constrained to admit,) yet nothing can be plainer, than that sacred writers have every where addressed saints in the same manner as they would address those whom they considered as constantly exposed to fall away, and to perish forever. It cannot be denied, that all the warnings and awful communications, (directed against cases of defection,) are addressed to Christians, in the New Testament, which could be addressed to them, supposing them to be liable, every hour, to sin beyond the hope of being renewed by repentance. Whatever theory may be adopted, in explanation of this subject, as a matter of fact there can be no doubt, that Christians are to be solemnly and earnestly warned against the danger of apostasy and consequent final perdition. What else is the object of the whole epistle to the Hebrews, except a warning against apostasy? In this all agree. But this involves all the difficulties that can be raised by metaphysical reasonings in regard to the perseverance of the saints. For why should the apostle warn true Christians (and such he surely believed there were among the Hebrews, vi. 9) against defections and perdition? My answer would be, because God treats Christians as free agents, as rational beings; because he guards them against defection, not by mere physical power, but by moral means adapted to their nature, as free and rational agents. Let every man speculate as he pleases on this subject; when he addresses Christians by way of warning, he will inevitably fall into the same modes of address. And plainly he ought so to do; for thus have all sacred writers done, and thus did the Saviour himself.

From the Baptist Recorder.

REVIVALS.

GLAD TIDINGS OF GREAT JOY.

Extract of a letter to the Editors of the Recorder, dated, *Camden, N. J. June 9, 1828.*

DEAR BRETHREN:—On yesterday there were baptized at the Great-Crossing by Brother Noel, *FIFTY* persons, and *ten* the preceding week;—making *SIXTY* persons who have been added to this church since I last wrote you. The good work seems to go on with unabated success. On yesterday evening several more were received by experience, for baptism, who have not yet been baptized.

Our Lord is Almighty, wonderful, and glorious "in his works among the children of men."

I will now recapitulate the numbers added to this church, in this short, interesting, and astonishing work of Divine Grace. Which is as follows: Sunday 20, April 1828, *FIFTY ONE*;—Sunday 4th of May, *FIFTY NINE*;—Sunday 18th of May, *FORTY-SIX*;—and Sunday 8th of June, *SIXTY*. Making in that time, an addition of *TWO HUNDRED AND SIXTEEN* members. Three more of the young Indians were baptized on yesterday, making *TWELVE* of these children of the forest who, we hope, have been taught by the Spirit of our God to experience the good things of the Kingdom; and been enabled to rejoice in the hope of a blessed immortality. These blessed children of the woods, we hope, will ere long, be fitted by the Almighty to unfurl the banner of the Cross, to their fathers, brethren, and kinsmen according to the flesh. Who, perhaps, have hitherto remained in total ignorance of the way of salvation through the atonement of the Saviour.

One of these young men of the Forest, stated, while talking to the church, that he had never heard of a Saviour until he came to the Academy at the Blue Spring; that it was painful to "think back upon his former situation, his total darkness and depravity. But that now, he hoped that he had found a Saviour who was precious and kind to him—had pardoned his sins, and would receive his spirit when he came to die." This seems indeed, to indicate, that "the wilderness will soon blossom as the rose." Yours, &c.

B. S. CHAMBERS.

Extract of a letter to the Editors of the Recorder, dated *Owenton, Owen Co. Ky. May 18th, 1828.*

Dear brethren,—We have had a slight revival here upon the subject of religion, and I am hopeful that through divine Providence, the work of grace will be more extensively felt in this section of our country. In our church, we have recently received by experience and baptism six, and there are more expected to offer to the church. In the neighbourhood of Cedar Creek church and Greenup's Fork

Church there has also been a considerable revival and additions to the churches. May God prosper the good work and extend the knowledge of the truth as it is in Christ Jesus, over the whole face of the globe.

Yours in bonds of brotherly love,
STEPHEN FORSEE.

Extract of a letter from Dr. B. F. Edwards to the Editors of the Recorder, dated, *Edwardsville, Ill. June 4, 1828.*

The Lord has graciously visited us by a revival of his work. It is still to be felt, but not so powerfully. Since the constitution of the Baptist church of Christ at this place (19th of April,) 35 or 40 have been (as we trust) brought to taste that the Lord is gracious. The work is spreading, at least more anxiety is evident in almost every part of the country, amongst professors and non-professors. May the Lord continue to bring sons and daughters to himself in this region, yea, and in the whole world.

In haste, yours, &c.

B. F. EDWARDS.

Extract of a letter to the Editors of the Recorder, dated *Maysville, Ill. May 20, 1828.*

The great Head of the Church has visited this thinly inhabited section of country in mercy, in a special manner for twelve months past; and until then, a traveller in passing through the country, and judging according to the people's actions would scarcely have known when the Lord's day came. About that time, brother and sister Binion and myself became members of the Baptist church at Long Prairie, Wabash County, Illinois. Elder Elias Roberts and bro. Eli Barbre visited us; and it appeared to us, that God, in a wonderful manner blessed their labors; and at times, during their absence, I endeavoured in my weak manner, to fill the pulpit in their places. Bro. E. Roberts has baptized near forty members at this place. I have also baptized several. We were constituted a church in the month of September last, [settled Fox Prairie, Clay County, Illinois.] And so powerful have been the triumphs of Grace over sin and wickedness that there has been another church constituted which was taken from this church; the work of the Lord is still progressing. I have lived to see three or four revivals, but I have never seen as little extravagance as appears to have been in this revival. The young converts plainly declare that they have been with Jesus, and have been taught by him, "wherefore God is not ashamed to be called their God, for he has prepared for them a city."

Yours in gospel bonds,

JOHN MILLER.

Extract of a letter to the Editors of the Recorder, dated *Posey County, Ia. June 12th, 1828.*

Dear brethren,—The Lord is pouring forth a flood of spiritual blessings on our land. I think we can say, "the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing of birds is come, and the voice of the turtle is heard in our land." Brother Charles Whiting baptized two at Bethlehem at our last meeting; he has recently baptized several at Cynthia; he has also taken several precious disciples down into the water, and buried them with Christ in baptism, at Princeton.

Yours, &c.

U. WILLIAMS.

Our Presbyterian brethren have shared largely in the good work of God, that has been manifesting itself in Ky., for some months past. At a four or five day's Meeting, held at Shelbyville, commencing on the 30th ultimo, they received an addition, of between 70 and eighty members to their churches.

We understand that the good work is also going on among the Methodist brethren at the same place. At a Meeting held by them, a few days later than the above; we are informed, that there were added to them upwards of fifty persons. Truly, the Lord is doing wonders among the children of men.

REVIVALS IN SOUTH CAROLINA.

It is known to many of our readers that our brother the Rev. Eli Ball, of this vicinity, is now in South Carolina, making collections for the Columbian College. In a letter dated June 17th, at Edgefield, he mentions that his success is beyond what he had anticipated,—that he thinks the Furman Academy at that place will "rise into eminence"—and that he expects to return to the field of his labours in Virginia, as early as the first of August. From his letter the following account of the progress of religion in several places in that region, is extracted.

"There are several revivals in this state among the Baptists which are truly encouraging. Brother Manley, the pastor of the Baptist church in Charleston, baptized (ought I not to say immersed?) 13 persons on the 1st Lord's-day in the present month. Of that number, 1 was a Roman Catholic; 1 an Episcopalian; 2 were Presbyterians, and 1 a Methodist. "About 20, it is believed, have been

converted in Beaufort, since the revival began, and 12 of that number have been added to the church by baptism. Others are expected soon.

"At May river, (near the south-east corner of the state) there have been nearly 130 added to the church since last December, and the work is still advancing. In Sumpter District the work of the Lord is still going on, though it commenced nearly a year ago."

Concerning Augusta, in Georgia, he says, "Brother Shannon is well, and the church under his care, is constantly increasing. Several are now waiting to be immersed. He has baptized every month except one, since last October."

SAVAGE PERSECUTION.

Extract of a letter from the Rev. L. Compere, dated at *Withington Station, Creek Nation, May, 1828.*

While my family and a few coloured people were worshipping God in our own house, a gang of Indians, about 25, some of them with their knives drawn, rushed in, seized the black people bound them with cords and belts, and such other things as were convenient. Two of the young men were fastened to the posts at the entrance of the passage, while an old man was led to one in the yard, and there beat unmercifully. The young men were then led, one by one, to the same place, to undergo the same cruelty. But what added to this abomination was, among the number of the sufferers was a young girl about twelve years of age. This poor creature was bound, and was compelled to witness the sufferings of her friends, and then like the rest, led out to the same post.

All this was done because these poor creatures had assembled to worship God. While the recital of this has harrowed up all my feelings to an unusual pitch, it affords me much consolation to learn, that the poor sufferers bore all patiently, and were comforted by referring each one, as he was led out, to the sufferings of a glorious Redeemer.

A CONSISTENT CHRISTIAN.

The present EARL OF RODEN will be remembered by most religious persons, from the beautiful and affecting exhibition of Christian simplicity which he gave at the anniversary of the British and Foreign Bible Society, in 1823. In language which drew tears from every eye, and sympathy from every heart, he described his conversion from sin to holiness; and by this act, became in a manner pledged to act worthily of his high vocation. How true he has been to his profession, may be inferred from the following anecdote, which has been communicated to us from an unquestionable source:

"When George IV visited Ireland, the Earl of Roden, as standing among the most conspicuous young noblemen of that country, was appointed one of the 'Lords in waiting.' His duty in this situation obliged him to attend the King on every public occasion. His Majesty, while in Dublin, attended the Theatre; and now came the trial of Lord Roden's Christian principles. At the appointed time he was found in his place, and accompanied his Majesty to the lobby of the house, when he respectfully asked leave to proceed no farther. The cause of such a request was naturally demanded. He informed the King that in so doing, he acted from conscientious motives. That when the change took place in his views and feelings, he saw the inconsistency of conformity to the world, and, having quitted its gaieties, he could no longer mingle in such a scene. The King granted his request, with his usual good humour; but it was expected, as a matter of course, Lord Roden's attendance would in future be altogether dispensed with. Such, however, is not the character of George IV. He approved the Earl's conduct, and next morning appointed him one of his own household."—*N. Y. Obs.*

Intolerance in Switzerland.—A violent spirit of persecution against the professors and preachers of salvation by grace, which is believed to be the primitive and apostolic, as well as Protestant doctrine, has shown itself in some parts of Switzerland. Artizans are denied employ on account of their principles, and others deprived of situations in which they obtained an honest livelihood. A Society for the relief of the persecuted has been organized at Lausanne, in which not only Dissenters, but members of the established church, have united. The rage, however, has in some places abated; and no sentence has recently been pronounced in execution of the persecuting law.—*ib*

LONDON ANNIVERSARIES.—We have seen a letter from an American gentleman in London, dated May 13th, from which we learn the receipts of the London Missionary Society the past year have amounted to £45,791; being an increase of several thousand pounds over those of the former year.

The number of tracts and small books issued by the London Tract Society is 9, 649,507. Increase over those of the last year, 1,337,066. Of Tracts alone the issues have been about 5,000,000. Receipts of all descriptions, £18,500.—*N. York Observer.*

WASHINGTON BAPTIST ASSOCIATION.

This Association held its first anniversary in Hebron, N. Y. on the 11th and 12th ult. The introductory sermon was delivered by the Rev. Stephen Call, from Matt. xvi, 18. The Association was organized by the choice of Rev. S. C. Dillway, Moderator, and Rev. George Wetherell, Clerk. There were two interesting and instructive discourses delivered on the first, and on the last day of the Association. The interchange of sentiments on various topics discussed was unusually pleasant and affectionate. And the business of the Association was conducted with a degree of harmony and co-operation seldom surpassed on similar occasions.

From some of the Churches the intelligence has been very animating. In the Churches of Salem, Hartford, and Hampton, interesting revivals have been enjoyed the past year. There are connected with this Association, eight Churches and eight ordained Ministers.

The alterations of the last year are—added by baptism 153; by letter 20, restored 4; dismissed 52; died 13; excluded 9. Our present number is 1,312.

Among other resolutions, the following was adopted without a dissenting voice.

"Resolved, That we deprecate the wide-spreading evils resulting from the intemperate use of ardent spirits, and believe that their common use in families, and the general custom of offering them as a beverage to visiting friends, promote the evil of inebriation; we, therefore, earnestly recommend to all the friends of humanity and religion, and especially every member of the Churches composing this Association, to refrain from the use of ardent spirits in all cases except when they may be necessary as a medicine."

SABBATH SCHOOLS.

There are advantages in these religious seminaries, which many overlook; we mean the benefits which the teacher receives. Too many, who serve as teachers, or who are solicited to serve, consider their own time as almost lost, which they give to the instruction of the scholars. But it is not so.—Whilst they are impressing the lessons of heavenly wisdom on the little immortals, who are thirsting after knowledge, their own memories are furnished with some weighty precept, or taught some holy doctrine, or their hearts are cheered with some precious promise, by which they may be strengthened against temptation, and encouraged to endure some unexpected trial. But even if this were not the case, the time which is employed for the honor of God and his cause, and for the benefit of immortal souls, will assuredly meet its reward. This, however, may not be given, in full measure, in the present life; for the noblest and the richest blessings promised to the righteous, are in the gospel referred to the life beyond the grave. "Be patient, brethren to the coming of the Lord;"—"Thou shalt be recompensed in the resurrection of the just;"—"Then shall the righteous shine forth as the sun in the kingdom of their Father," &c. A lively faith in God will be satisfied with these hopes, and smile under the pressure of heaviest sorrows.—*Christian Watchman.*

CELEBRATION OF THE FOURTH OF JULY BY THE CHILDREN OF SABBATH SCHOOLS.

We were about preparing an article on this head, when the following, from the Connecticut Courant, was placed before us; and as it fully accords with our views of the subject, we have given it an insertion, and hope the work so happily begun, may be carried forward to the most beneficial results.

On Friday last, the anniversary of our National Independence, our citizens were gratified with a spectacle of a very novel and interesting kind. The children of most of the Sabbath Schools in this city, together with the one in West-Hartford, and a Bible Class of that place, consisting of young gentlemen and ladies, were assembled, for the purpose of hearing an address in the New Grove. At ten o'clock, after having previously met in their school rooms, they were formed in a long line in Main-street, consisting of the following schools, with their respective teachers:—the South, Centre, Baptist, West-Hartford, with the Bible Class, North, and African. They amounted, in the whole, including teachers and scholars, to more than fourteen hundred. At the head of each school, one of the scholars carried a small banner of silk, on which was some appropriate motto; such as "SEARCH THE SCRIPTURES,"—"SUFFER LITTLE CHILDREN TO COME UNTO ME." The procession moved down State and Front Streets, to the grove, in the centre of which, all the Schools were seated on benches; and on the East side, on a stage erected for the purpose, were the Rev. Mr. McLean, of Simsbury, who delivered the address, and several of the clergymen of this and the neighboring towns. The exercises were opened by singing a hymn; this was followed by prayer by the Rev. Mr. Sears, of the Baptist church; a hymn succeeded; then the address was delivered, and a prayer made, by the Rev. Mr. McLean; a hymn sung; and the blessing pronounced by Rev. Dr. Perkins, of West-Hartford, concluded the exercises.

The address was appropriate and judicious, exhibiting, in forcible terms, the advantages of Sabbath Schools, and the important benefits resulting from their celebrating the 4th of July, in such a manner as was then taking place, and exhorting parents, teachers, and children to a faithful discharge of their respective duties, in this most interesting department of religious education.

The Schools moved from the grove to Main-

street, and thence returned to their respective school rooms, when they were dismissed.

It was very gratifying to see the interest which our friends in West-Hartford took in this affecting scene. The Bible Class from that place, together with the Sabbath School and teachers, amounting to 240, although most of them had to come a distance of several miles, were punctually on the ground, and added much to the general beauty, and we might add, moral grandeur of the spectacle.

Among the African School we were delighted to see some whose advanced years silently told us, that if, by the afflicting dispensations of a mysterious providence, and the cold neglect of their more highly favored fellow men, they had till now been deprived of the privilege of learning to read the "words of eternal life," they valued such a privilege too highly, to let either the difficulty of obtaining it, on the one hand, or a false modesty on the other, deter them from sitting, as it were, at the feet of Jesus, to learn of Him, who was meek and lowly in heart. May the best of blessings descend and rest on them, and their teachers, and all associated with them.

We cannot conclude, without earnestly recommending to other Sabbath Schools, in other towns, such a mode of celebrating the Anniversary of our National Independence.

It keeps our children and youth from those scenes of dissipation and riot, which sometimes disgrace the day;—it leads them to form early associations with its return, of an elevated and serious character;—it affords a most excellent opportunity, on the part of those who superintend their education, of explaining to them the origin and progress of our National Independence, and the reasons why we celebrate its anniversary; and of inculcating upon them their duties, as members, and soon to be active citizens, of the great social community to which they belong.

It teaches them, early to mingle at the altar of their patriotism, the sacred fire of religion, and thus to feel that, while we are indebted to God for all our civil blessings, it is only by recognizing his over-ruling hand, and acting in obedience to his laws, and making our whole nation the willing and obedient subjects of the kingdom of his Son, that we can hope to enjoy ourselves, or transmit to our children's children, our present, unexampled state of political prosperity.

A DILIGENT PREACHER.

"Now I ask you—says Bishop Latimer—a strange question. Who is the most diligent Bishop or prelate in all England that passeth all the rest in doing office? I can tell you, for I know who it is: I know him very well, but now I think I see you listening and hearkening that I should name him. Then it is one that passeth all the others, and is the most diligent prelate and preacher in all England; and will you know what it is? I will tell you,—it is the Devil.—He is the most diligent preacher of all others, he is never out of his diocese; he is never from his cure, he is ever in his parish; there was never such a preacher in England as he. In the mean time the prelates take their pleasure; they are the Lords and no labourers; therefore, ye preaching prelates, learn of the Devil to be diligent in doing your office. Learn of the Devil, if you learn not of God and good men; learn of the Devil, I say."—*Rec. and Tel.*

Universalism.—The Rev. Mr. Munroe, who has preached the doctrine of Universal Salvation, in Chatham and in the neighbouring towns for several years past, has lately renounced that belief. Not perceiving any good results from his preaching, he began to have serious doubts of the doctrine; and is now preaching against it.—*Pitts. Spec.*

FILIAL AFFECTION REWARDED.

A veteran worn out in the service of France, was reduced, without a pension, although he had a wife and three children to share his wretchedness. His son was placed at a military school, where he might have enjoyed every comfort, but the strongest entreaties could not induce him to taste anything but bread and water. The Duke de Choiseul being informed of the circumstance, ordered the boy before him, and required the reason of his abstemiousness. The boy with a manly fortitude replied, sir, when I had the honor of being admitted to the protection of this royal foundation, my father conducted me hither; we came on foot—on our journey the demands of nature were relieved by bread and water. I was received here, my father blessed me and returned to the protection of a helpless wife and family. As long as I can remember, bread of the commonest kind, with water has been their daily subsistence, and even that is earned by every species of labour that honor does not forbid. To this fare, sir, my father has returned, and while he, and my mother, and my sisters, are compelled to endure such food, it is possible that I can selfishly enjoy the bounteous plenty of my gracious sovereign? The Duke felt this tale of nature, gave the boy three Louis D'ors for pocket money, and promised to procure for his father a pension. The boy begged the Louis D'ors might be sent to his father, which with the patent of his pension was immediately done. The boy was patronized by the Duke, and became one of the best officers in the French service.—*Percy Anecdotes.*

TREMONT THEATRE.

This house, it is well known at home and abroad, has been the popular establishment, and successful beyond expectation. The receipts, during a single week the last season, amounted to more than \$5000; a sum greater, it is believed, than the box book of any other theatre in the Union can exhibit for five successive nights.—*Boston Traveller.*

This is almost as much as was raised by donations and contributions last year, for Domestic Missions, among all the Orthodox Congregational churches in Massachusetts. From \$6,000 to \$7,000 for Domestic Missions during the year; "more than \$5,000 from one Theatre, in "five successive nights!" Yet our brethren in Massachusetts do not fall below the standard of donations for Domestic Missions in this country! Now, comparing the good gained by society, from the Theatre and from Domestic Missions—even if death were an eternal sleep, we are prepared to say that the standard of Domestic Missions is much too low—or that of Theatres much too high. They are now out of all proportion. And if it is really true that what is now given for Missions threatens to impoverish the land, so that the standard cannot safely be raised, every friend to his country ought immediately to do his utmost to divert a part of the receipts of the Theatre to Domestic Missions. Children of light, take an example from the lovers of pleasure.—*Conn. Observer.*

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JULY 12, 1828.

It affords us pleasure to lay the important suggestions of "Ala Papyria," before our brethren. We hope the numbers from his pen, will be attentively examined by all concerned in giving a direction to the spiritual interests of the denomination.

Rock Spring Institution, Illinois.

We are highly gratified in witnessing the liberality of some of the friends in this city, towards the objects embraced in the Circular of Rev. J. M. Peck, of Illinois, which lately appeared in this paper. And we doubt not it will gladden the heart of that devoted servant of the Church, to learn that his appeal has not been made in vain.

We would embrace this opportunity to inform our friends in the country, that those who find it inconvenient to make up an entire box of bedding and clothing, for this Institution, may send single articles to the office of the Christian Secretary, where they will be received, and packed with the articles preparing by the friends here.—Ticking for straw beds, and bed clothing, are articles most needed, although the other articles enumerated in the address will be quite acceptable. It is desirable that what the friends design to do, in assisting of this cause, should be done as speedily as possible.

FOURTH OF JULY.

Sabbath School celebration in this city.

Our readers will please be referred to an article on this subject on the 3d page.—This method of celebrating the birth day of our national independence, although novel in its character, meets our unqualified approbation. Our feelings have long revolted at the heathenish custom which has obtained on such occasions, which was to "eat, and to drink, and rise up to play."

From such a celebration as the present, the Christian could retire with feelings suited to the devotion of the closet, and the family altar. And while like the favoured people of God of old, the parent should find himself in the midst of his family circle, and his children asking him, What mean these memorials? He might answer them in the spirit of Joshua, we are called this day to remember that the Lord, by his holy arm, sustained our fathers in the day of trial, and carried them in safety through the deep waters, making a way for us in this then desert land, and has graciously secured to us the exalted privileges we now enjoy. Here he may find a subject important, copious, and full of moral sublimity: sufficient to swell the pious heart with the most grateful emotions; and preparing him effectually to impart to his listening children, the most salutary lessons of instruction.

If the children and youth of our land, are the hope of this highly favoured country; and if virtue and intelligence, constitute the only solid basis of national prosperity, then certainly, celebrations like these, cannot fail to meet the entire approbation of every true patriot and philanthropist.—This sentiment, so far as we know, is universal among those who have attended them.

It cannot fail of affording pleasure to the friends of religion and morality, and especially to those personally engaged in Sabbath Schools, to learn that the anniversary of our national independence was celebrated in the city of Richmond, Va. in a manner similar to that witnessed in this city.

By the "Family Visitor" of the 5th inst. published in Richmond, we are informed of the particulars of this celebration, and are furnished with a letter of the Hon. John Marshall, Chief Justice of the United States, addressed to the Committee of arrangements, in reply to their invitation requesting his attendance on the services of the celebration.—Thinking that it will strengthen the hands of those engaged in this benevolent service, we design giving in our next number, the order of proceedings, entire, with the letter of Judge Marshall.

Rev. J. B. Ballard, late of Mass. has accepted the call of the first Baptist Church and Society in Windsor, Wintonbury Soc. to become their pastor, and has entered on the duties of his office with them.

The Churches at Canton and Northampton; Wethersfield; 1st and 2d in Granby; Manchester and Vernon, and East Windsor, all in Hartford County, are still destitute.—The two first Churches possess the pecuniary ability to sustain the pastoral office.

The President of the Baptist General Tract Society, acknowledges the receipt of the following sums, on his late journey to Connecticut, viz:—

| | |
|--|-------|
| 1st Baptist congregation in W. Springfield, to constitute Rev. T. Barrett a life member, | \$10 |
| Coll. at Stonington Union Assoc. | \$12 |
| James Treat, Esq. Preston city, | 1 |
| Rev. Roswell Burrows, Groton, | 1 |
| Joel Loomis, Esq. Lyme, | 1 |
| Essex Aux. Tract Society, | 15 41 |
| 1st Saybrook, do. | 7 50 |
| Haddam, do. | 10 77 |
| Middletown, U. H. do. | 6 13 |
| George Read, Esq. life subscription, | 10 |

Females in Hartford, to constitute their Pastor, Rev. B. Sears, life Director, 25 Overplus contribution, 75
Albert Day, 1
J. S. French, 1
Wm. S. Deming, 13 17
Receipts at Hartford Depository, \$112 85

Enlarged system of instruction in the Hartford Grammar School.

For the purpose of rendering the Grammar School in the town of Hartford more useful to the public, and especially to the citizens of Hartford, the Trustees are about to enlarge the system of instruction in said school. The object of this enlarged system, is to teach the following branches of education, viz. The Latin and Greek languages, penmanship, book-keeping, arithmetic, algebra, geometry, trigonometry, conic sections, mensuration, surveying, (including practice,) the theory of navigation, geography, (including the use of the globe,) natural philosophy, astronomy, the elements of chemistry, English Grammar, English composition, logic, rhetoric, history, and moral philosophy.—For the purpose of accomplishing this object, the Trustees are erecting, in a pleasant and airy situation, a school house containing four large and convenient rooms; and have employed Mr. Barrows, the present instructor, whose talents are well known, and who expects to make teaching the higher branches of education his professional business; also two other instructors, graduates of Yale College, whose qualifications are of the first order. Penmanship being an important branch of education, the Trustees expect to provide the best instruction in that department. In order that the instructor may have time to give full instruction to the pupils, the Trustees have limited the number to be admitted into the school, so as not to exceed one hundred, being the proportion of twenty-five scholars to each of the four instructors. In addition to what is paid out of the funds for defraying the necessary expense of the school, the tuition is to be six dollars a quarter, payable in advance. The school under the enlarged system, is to be opened for the reception of scholars on the 22d of September next. Those who wish to secure a place in the school for their sons, can enter their names previous to the above mentioned time, with either of the subscribers. Priority of admission, will be according to the times of so entering their names.

It is, so far as the Trustees are informed, the unanimous opinion of all judicious persons, that it is very important to the town of Hartford, and of great public utility, that a high school of the first order should be established and maintained in this town. The Trustees, in acting according to this opinion, cannot entertain a doubt but that the necessary expense will be cheerfully paid.

For those citizens of Hartford, who wish to give their sons the best of school education, the expense of sending to this school is very small, compared with that of sending them abroad to be educated. It will also be esteemed, by most parents, a great advantage to have their sons under their own care and controul out of school hours; and to have their proficiency, and their morals and manners under their own inspection, in that critical period of life, when they are in a course of education. This peculiar advantage is necessarily local; but the school will be open for the reception of scholars, generally, whether they reside in Hartford, or elsewhere.

ENOCH PERKINS,

J. W. EDWARDS,

Committee of the Trustees.

Hartford, July 7, 1828.

General Intelligence.

SOUTH CAROLINA.

In the Courier, of Monday, we gave some extracts from the South Carolina Resolutions, with such comments and inferences as we deemed to be appropriate. We are not solitary in the opinions expressed in that article. The Charleston City Gazette, which decidedly condemns the address, uses the following language.—N. Y. Courier.

"The question of Disunion is at last seriously and openly submitted to the consideration of the people of South Carolina. The period has arrived, when it is required of us, not only 'to calculate the advantages of the Union,' but even to assume an 'attitude of open resistance to its laws,' and to dissolve the political bonds which now hold together the Confederacy of the American States."

After some severe comments on the character of this address, the Charleston Editor continues:

"During a period of general embarrassment and distress, arising from various and disconnected causes—a single obnoxious measure in the administration of the National affairs, is fastened upon to kindle political discontent—to kindle the fires of discord, and to overwhelm a hitherto peaceful and united country with all the horrors of civil commotion and domestic war. Is this right? Is it necessary? Is it even humane? Are men's minds prepared for the terrible alternative which is proposed as a relief for supposed or (we will acknowledge) real grievances and oppression? Are they ignorant of the calamities—the horrors—the destruction, they are about to entail on themselves, their posterity, and their country? We trust not."

The papers state, that the students of Columbia College, in South Carolina, are offended at the passage of the Tariff Bill in the last Congress, and have very patriotically resolved, to wear no cloth which is manufactured north

of the Potomac river. Their fathers will doubtless be grieved by this trick of their sons, and although the young men may not continue to relish their new dress, yet we think the pepper and salt linsey-wolsley of the South, would not disgrace them in the least. It is to be feared however, that this approach to republicanism in dress, has originated in the annual riot at that Institution, and will be of short duration.

Extract of a letter to a merchant of Boston, received by the brig Norma, at that port.

"Buenos Ayres, April 19, 1828.

"This instant we have received accounts from the Salado, stating that the Brazilian corvette Casioeca had fallen in with the schr. Amity, Capt. Collins, from Boston, off that port, and burnt her, with her cargo. Such a daring outrage on a neutral vessel, never was committed by any government; and they must pay most dearly for it. Capt. Collins and crew were taken on board the corvette, and we suppose, carried to Monte Video. We shall see what Com. Biddle will say about this."

The above schr. (says the Palladium,) sailed from Boston on the 20th Dec. last. The captain had orders to proceed to the River Salado, or Buenos Ayres, if not blockaded; but by no means to violate the blockade, after his papers were endorsed.

From the Chinese Chronicle.

MACAO.—Gazettes from Peking, four days later than our last accounts, announce a third victory over the Mahomedan rebels. After the preceding defeat, in which, by the official accounts, between 40 and 50,000 were slain and taken prisoners, the enemy again collected the "ashes" of his former army—the embers or the residue, to the amount of more than 100,000 men who ranged themselves on the mountains in the form of two wings, near the village of Wapah-tih.

Chang-ling divided his forces, into two wings who, at one beat of the drum, advanced. The rebel thieves maintained their advantageous position.—Our troops assaulted them vigorously with musketry and cannon. The rebels feigned a retreat. Our troops kept up an uninterrupted fire with the wind in their favour. The rebel horse dashed through fire and smoke to the attack, till Chang-ling ordered the veteran troops, distinguished as tigers, with shield in hand to advance; then the enemy's horse took fright and fell into confusion. The rebels brought forward a division of reserve, clad in crimson garments; but they were anticipated by a division of ours previously stationed behind the village, who put them to the rout. Between 20 and 30,000 of the enemy fell, with some of their principal leaders.

From the Newbern Sentinel.

Distressing Occurrence.—We have just learned from a friend the following particulars of one of the most heart rending occurrences that we recollect to have come within our knowledge. On Thursday, the 12th inst. Mr. Philip Smith, of Pitt County, with his wife, left home on a visit to Mr. S's mother, who resided but a short distance from him, leaving his five children at home, the eldest about 10 years of age; and horrid to relate, on his return, he found the house consumed together with four of the children. One, the eldest, escaped, but so dreadfully burnt that her life was despaired of. It is not known in what way the fire originated.

Lightning.—It cannot be too often repeated that dashing cold water upon the person struck, is frequently found efficacious in restoring suspended animation.

A letter from a citizen of Georgia, to the Editors of the Georgia Journal, dated at Columbia, in that State, on the 6th inst. says:—"I find among the most informed citizens here, a spirit of resistance to the Tariff alarming even to a Georgian.—Resistance seems to be the order of the day."

There is a new report that France demands Porto Rico of Spain.

A MURDER, perpetrated about five years since, has been brought to light by the stings of conscience. On Monday last, a private in the Royal African Corps was landed at Portsmouth, in confinement, on his own confession of having murdered a man at near Haverhill, in this county, by way-laying him. He suddenly knocked him down and threw his body into the ditch, where it was found, and an inquest was held by J. Wayman, Esq. when a verdict of found drowned was recorded, but hastened, it was supposed, by the ill conduct of the wife and daughter of the deceased, who were very severely admonished by the coroner. It appears as far as we can learn, that the culprit had been liberated from Norwich Castle a short time previous to his arrival at Haverhill, where he obtained work as a tailor, at Mr. Sparhall's of that place; that he was drinking at a public-house and saw the deceased in possession of some money; that he way laid him, and after he had knocked him down rifled his pockets, he was alarmed at some noise, and threw the body into the ditch to avoid discovery; that he thence made his way to Long Stratton, in Norfolk, where he married; he then, not being able to rest, enlisted, and subsequently committed some offence, to avoid the punishment for which he volunteered into the above regiment, and whilst at Sierra Leone, he made the above confession and was in consequence sent home to the authorities of that colony.—Ipswich Chronicle.

Six convicts lately escaped from the Kentucky Penitentiary, supplied themselves with arms and ammunition belonging to their vigilant guard, continued in a platoon, as banditti, for five days within 20 miles of the prison, then struck off to the river, stole a flat boat, & embarked as river pirates. What a vigilant and efficient police there must be somewhere.

We have advices from Liberia to 26th March.—Some of the northern emigrants had suffered severely from sickness, and 24 had died. Mr. Ashmun, the Agent, we regret to state, was low in health.

More than a hundred Swiss passengers arrived at Charleston, S. C. June 15. They are going into the interior of the state to cultivate the vine.

From "We the People."

WHISKEY AND RUM, or information for Drunkards. The following colloquy actually took place between two senators during the late discussion on the Tariff bill, on a motion to reduce the duty on molasses.

SENATOR BENTON. Whiskey is the healthiest liquor that is drunk, as men are known to have been drunk upon it forty or fifty years, while rum finishes its victim in eight or ten.

SENATOR CHANDLER. I understand the gentleman from Missouri that a man may be drunk on whiskey for forty years. This is a reason why I shall vote against the duty, as I am in favour of that liquor which will soonest despatch the drunkard.

Wit or Wisdom. Which is the most valuable for a young man to store his mind with—the wit of deistical and atheistical writers, or the wisdom of the Bible? The jests of Thomas Paine or the Proverbs of Solomon? The sarcasms of Voltaire or the sermon of Christ on the mount? The brilliant sallies of the earl of Shaftesbury or the serious and solid epistles of Paul? How miserably do they delude themselves who prefer the shallow and turbid streams of infidelity, to the "still (but clear and deep) waters of that eternal fountain whose author is God, and whose draughts cleanse the soul from all impurity, and fit it for everlasting glory. Let every young man make the Bible his pocket companion, if he would make himself prosperous or useful to his country, in this life, or acceptable to God in the life to come. It is indeed a fountain, a deep and clear fountain, while the abject of the infidel authors are nothing in comparison with it, but foul and bubbling springs.

There having been various reports, and of course some misrepresentations, with regard to the late decision of the Supreme Court of Errors, at Litchfield, in the case of *Atwood v. Welton*, we have taken some pains to ascertain the precise ground of that decision; and we are informed, it was neither more nor less than this, that a person who disbelieves his accountability to God, in a future state, is an incompetent witness. We hope and trust, that there are no Religionists in this State, to whom such a doctrine (Or decision of the Court) will be offensive.—*Courant*.

Napoleon's Prophecy.—In 1817, while Napoleon Bonaparte was confined to the island of St. Helena, he is represented by the author of *A Voice from St. Helena*, as uttering the following prediction, of which present appearance indicates a speedy and almost a literal fulfilment.

"In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece: this I hold to be as certain as if it had already taken place! Almost all the cajoling and flattering which Alexander practised towards me were to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed. In the natural state of things, Turkey in a few years, must fall to Russia. The greatest part of her population are Greeks, who you may say are Russians. The powers it would injure, and who could oppose it, are, England, France, Prussia, and Austria. Now as to Austria, it will be very easy for Russia to engage her assistance by giving her Serbia and other provinces bordering upon the Austrian dominions reaching near to Constantinople. The only hypothesis that France and England may ever be allied with sincerity will be in order to prevent this."

Santa Fe Traders.—Thirty-seven wagons containing about \$41,000 worth of merchandise, started from Blue Springs, Jackson county, Missouri, for Santa Fe, in Mexico, on the 18th May. A second company was to follow them soon.

State Prison.—Yesterday afternoon a daring attempt to escape was made by the notorious John Reed, John Lewis, and Adam Burroughs. We have been informed that they offered to a prisoner who had received a conditional pardon, fifty dollars if he would assist them, which he consented to do; the three then obtained false keys, and used them while the officers of the prison were at dinner: they succeeded in reaching the yard where they were apprehended and secured, and the keys found upon them.—*Boston Patriot*.

Coal in Georgia.—Georgia has, until lately, been supposed to be destitute of that valuable production, fossil coal. It is now reduced to a certainty that coal of this description is to be found in that state. In sinking a well about four miles below Marion, in Twiggs County, the digger penetrated a bed of it between 4 and 5 feet in depth. The coal ignites readily, and possesses the properties common to the coal in England. The extent of the bed is not known, as the article is at present of no value in the neighbourhood; but as the mineral is seldom found in small quantities, it is reasonable to expect that any supply may, by search, be obtained in that vicinity, and that the article is not confined to that part of the country.

REPUTATION.

If you would have a fair character, never try to please men at the expense of truth, conscience, and duty; nor oppose them, from whim, self-conceit, or love of singularity.—Speak as little as possible of yourself, and let what you say of others be carefully weighed in the scales of justice and prudence. Be active in doing good, but make no great bustle or noise about it.

Germany.—A magnificent plan is in progress for collecting and reprinting in a cheap form, the whole of the works of the Continental Reformers, of the sixteenth century, including some unpublished treatises. Four or five octavo volumes will be published yearly, at one dollar each.

Circulation of the blood.—Having thus far pointed out the mode in which this beautiful process, the circulation of the blood, is effected, and explained also the nature of that fluid, we shall pass on, according to the order of our plan, to notice more particularly the operations of that system of minute vessels, termed *exhalants*, whose office it is to throw off the useless, noxious, or superabundant particles, which the blood may contain.

All the arterial ramifications, as we have observed, do not terminate in veins. On the contrary, there are multitudes of these vessels, which at length end in small tubes, open at the extremity, but not, in a healthy state, containing red blood. Such tubes are the exhalants which are distributed on the skin, and on the various membranes of the frame. It is, from these capillary vessels; indeed, that all the secretions are thrown out, the various glands themselves (as the salivary, &c.) being little more than an impacted mass of the convolutions of these arterial terminations.

On the skin the exhalants terminate with open mouths between the scales of the cuticle, and are readily discovered with the assistance of a microscope. From their minuteness, and rather perhaps from some peculiarity in their organization and sensibility, the exhalant vessels do not in their healthy state, allow the coloured particles of the blood to pass through them, but only the most subtle part of the serum, which, by their own agency most probably, they separate from the circulating fluid. Some indeed have imagined, that this separation takes place spontaneously, unaffected by the specific agency of these vessels. This, however, cannot be allowed, as it regards the exhalants of the skin and simple membranes, as the pleura, unless it be proved that every secretion, however it may differ from the blood, is a spontaneous separation also. Besides, this supposes a continuous rest from motion, whereas the blood is in a state of constant progression, volume hurrying after volume upon every pulsation. There can, we think, be but little doubt that these vessels, as well as the rest of the same class, really secrete, or separate from the blood, whatever is requisite from the system.

New-Hampshire Legislature.—Mr. Dow, of the New-Hampshire Legislature, introduced a resolution, that it is expedient to provide by law, that there shall be but one militia muster in the year.

At the annual meeting of the Protection Insurance Company, on the 24th of June, the following gentlemen were chosen Directors:

William W. Ellsworth, Solomon Porter, Jeremiah Brown, Merrick W. Chapin, James B. Hosmer, Nathan Morgan, Henry Hudson, Roderick Terry, Edward Watkinson, Charles Sheldon, Frederick Bange, Thomas C. Perkins, Martin Cowles, Martin Wells, Henry Waterman, Samuel Kellogg, Sylvester Norton, Daniel P. Hopkins, Ephraim L. Phelps, Horace Burr, Jesse Goodrich, Lynde Olmsted.

At a subsequent meeting of the Directors, W. W. Ellsworth, Esq. was chosen President, and Thomas C. Perkins, Esq. Secretary.

Ordinations.—On the evening of the 1st inst. Messrs. William W. Turner, Horatio N. Brinsmade, Rodolphus Landear, Joel Talcott, and Henry Cowles, were ordained in this city, as Evangelists. Introductory prayer, by Rev. Noah Porter; sermon, by Rev. Joel Hawes, from Phil. ii. 16.—on the cause of the want of ministerial success; consecrating prayer, by Rev. Henry A. Rowland; charge, by Rev. Caleb J. Tenny; right-hand of fellowship, by Rev. Joel H. Linsley; concluding prayer, by Rev. Shubael Bartlett.—The exercises were appropriate and of peculiar interest.—*Courant*.

On the 4th inst. the Rev. Timothy Stone, late of Cornwall, was installed in Chatham over the Congregational Church and Society of East Hampton.

The Rev. Mr. Selden of Saybrook offered an introductory Prayer—the Rev. Mr. Harvey of Westchester preached on the occasion from 2 Chronicles vi. 41—the Rev. Mr. Marsh of Haddam made the installing prayer—the charge was given by the Rev. Mr. Vail of Hadlyme—the Rev. Mr. Talcott of Chatham gave the right hand—and the Rev. Mr. Bentley of Haddam offered the concluding prayer.

MARRIED.

At Middletown, on Monday last, by the Rev. Mr. Goodwin, Mr. Edmund North, of Berlin, to Miss Maria Wilcox of Middletown. At New Haven, on the 3rd inst. by the Rev. Mr. Hill, Mr. James Smith, of Hartford, to Miss Augusta A. Taylor, of New Haven.

OBITUARY.

At Middletown, suddenly on Wednesday last, Mr. Nathaniel Boardman, aged about 73. Mrs. —Plum, relict of the late Mr. Aaron Plum, aged about 70. At Hartford, on the 28th inst. Mr. Andrew Hayes, aged 38. At Meriden Mr. David Clark, aged 43. At Charleston, S. C. on the 21st June, Mr. John Bennett Jr. aged 33, son of Capt. John Bennett, of Hartford.

NOTICE.

THE Baptist Ministers' Meeting of Hartford and Middlesex Counties, will be held at the house of the subscriber, in Bristol, Tuesday, the 29th inst. at 9 o'clock, A. M. HENRY STANWOOD, Sec'y.

DIVIDEND.

A SEMI-ANNUAL DIVIDEND has been declared by the Directors of the PROTECTION INSURANCE COMPANY, and is payable to the Stockholders on demand, at their office.

T. C. PERKINS, Sec'y.

Hartford, 1st July, 1828.

NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1828.

Present—John O. Pettibone, Esq. Judge. On motion of the administrators on the estate of Francis Barnard, late of Simsbury, within said district, deceased. This Court doth appoint Asahel Clark and Noah Griswold, of Windsor, and Joseph Pinney, of Granby, Commissioners, to examine, and adjust the claims of the creditors of said estate, and make return to this Court.

Certified from Record, JOHN O. PETTIBONE, Judge.

NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1828.

Present—John O. Pettibone, Esq. Judge. On motion of the administrators on the estate of Francis Barnard, late of Simsbury, within said district, deceased. This Court doth decree, that six months be allowed the creditors of said estate to exhibit their claims to the commissioners appointed to examine and adjust the same; and also directs that public notice be given of this order by advertising the same in a newspaper printed in Hartford, and by posting a copy thereof on a public sign post in said town of Simsbury.

Certified from Record, JOHN O. PETTIBONE, Judge.

PENSIONERS' BLANKS

OF ALL KINDS, For sale at this Office.

POETRY.

RELIGION.

By MONTGOMERY.

Through shades and solitudes profound,
The fainting traveller winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray.

Welcome, thrice welcome, to his eye,
The sudden moon's inspiring light,
When forth she sallies through the sky,
The Guardian Angel of the night!

Thus mortals blind and weak, below
Pursue the phantom Bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

Till mild RELIGION, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm!

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
RELIGION'S yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge depart,
And folly flies her chastening rod;
She makes the humble, contrite heart,
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way and leads the soul.

At her approach the grave appears
The gate of Paradise restored;
Her voice the watching Cherub hears,
And drops his double flaming sword.

Baptized with her renewing fire,
May we the crown of glory gain;
Rise when the Host of Heaven expire,
And reign with God, forever reign.

TEMPERANCE.

Report of the Committee appointed at the late Annual Meeting of the Medical Society of Connecticut, held in New Haven, 1828, on the subject of Temperance.

The committee to whom was referred the communication of the Society for the Promotion of Temperance, respectfully report:

That in their opinion, the object for which that society was established is an important one, and that all reasonable measures, which are calculated to secure that object, deserve the countenance of the medical profession. The evil which that society aims to eradicate is one of no common magnitude. Intemperance robs individuals of their property and of their health; it steals from families all the comforts and all the charms of the domestic circle, and it deprives our country of the services of those citizens who should have been its ornament and defence. It does more; it renders its victim wretched while he lives—for the dregs of that cup to which he daily resorts, will embitter his last moments; and while his approach to the grave is shrouded in darkness, his prospect of happiness beyond it, is entirely obliterated. It brings upon families a weight of affliction which no human fortitude can sustain; poverty and "all the ills which flesh is heir to," come in its retinue; and crimes of almost every character follow in its train. It has brought upon our country a calamity, which the statesman will labor to remove—a reproach, which the wise and the good will earnestly endeavor to wipe away. It gives to diseases a character which they do not naturally possess; it renders those which are mild, severe; and those which are severe, fatal. No medicine can withstand the progress of maladies which are aggravated by the habitual use of ardent spirits; no skill can divert them from their fatal termination. It is therefore important for us, as we value the character of the medical profession, that we unite our exertions to remove this opprobrium, and as we love our country, that we labor to subdue this, its most insidious and most deadly foe.

It is reasonable to suppose that some diversity of sentiment will prevail, respecting the measures, by which this desirable object is to be obtained; in the opinion of your committee, if they are rational, if they are prudently devised, and temperately executed, they will ultimately be successful. We regret however, to state, that the proceedings of some respectable societies, which have acted upon this subject, appear calculated to do more harm than good. The cause of temperance is not to be promoted by intemperate measures, nor will the abuse of ardent spirits be counteracted, by indiscriminately opposing the employment of them, as medicinal agents. All agree, that the example of medical men will have an important influence upon society at large, and that the opinions of the profession, if maintained by a consistent practice, will not be disregarded. A resolution formed in accordance with these views will be presented to the consideration of the convention.

The question is sometimes asked, what substitutes shall be recommended to those, who are resolved to abstain from the use of ardent spirits. In general, we consider it bad policy to substitute one evil for another, and whenever a person has so long been in the habit of employing ardent spirits, that his stomach demands a substitute, the only safe course for him will be, to practice total abstinence

—abstinence not merely from ardent spirits, but from all stimulants of a kindred character.

But there are liquors which Providence designed for our good, and which in moderate quantities, may prove subservient to our health and pleasure; of this number, are wine, cider, and malt liquors generally, which we mention, not with a view to recommend their use, but to guard against their abuse. There is some danger, lest in our zeal to eradicate entirely the employment of ardent spirits, we should overlook the necessity of guarding against the improper use of the above articles. Many a man whose daily potations are confined to them, and who imagines that he drinks under the favorable auspices of some temperate society, that the quality of his beverage will secure him from the ill consequences of drinking it immoderately—and that there is no danger in the course which he is pursuing, because there has none been pointed out to him, will find, perhaps when too late, that he has been mistaken—that he has been ruined.

With these views your committee respectfully submit the following resolutions:

1st. Resolved, That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality: and that their excessive use is one of the most frequent causes of incurable disease.

2. Resolved, That in the opinion of this Convention, although the moderate use of wine, cider and malt liquors, is not injurious, the immoderate use of the same articles, is like ardent spirits, injurious to health and good morals.

3. Resolved, That in the opinion of this Convention, ardent spirits have no tendency to protect the system from disease; that on the other hand, they render the system more susceptible of contagion and other causes of disease; consequently, that it is the duty of physicians to abstain entirely from the use of ardent spirits in their intercourse with the sick, and to recommend the same rigid abstinence to nurses and attendants.

4. Resolved, That in the opinion of this Convention, the habitual use of ardent spirits not only renders the human system more susceptible of diseases, but increases their violence and renders them more fatal.

5. Resolved, That in the opinion of this Convention, the use of ardent spirits, by puerperal and nursing women, has an injurious effect upon their offspring, and is frequently the cause of disease and intemperance in both the mother and child.

On motion of Doctor Gridley—

Resolved, That the Report of the Committee on the subject of Temperance, together with the Resolutions accompanying the same, and an abstract of the doings of this Convention, be published by the Secretary, in the public papers.

READING SERMONS.

There are no men at the present day, who are so much exposed to the scrutinizing eye of the public, as ministers of the gospel. Placed in a situation where every eye can behold them, and every tongue pronounce upon their performances, they suffer the reproaches of all grades and societies of men. The skeptic takes the liberty to doubt all that is announced as truth, although supported by the most profound argument. The pedant criticizes the language, and effects to be disgusted with home spun pronunciation, as he is pleased to call it. The infidel declares all their arguments to be merely sophistical, founded on premises which are altogether preposterous; and therefore, calculated to deceive the world, and lead men astray from the pure precepts of natural religion. The sectarian finds fault with the application of the scriptures, if it be arranged in such a manner as to dress his sentiments; and therefore, declares the preacher to be a bungler and a novice.—In short, the minister is surrounded with captious hearers of all denominations, who rejoice to find something in his discourses, with which they can find fault. Viewing themselves thus surrounded with enemies, many have been prompted to write their public discourses in full, in order that they might look them over with a critical eye, and correct whatever was erroneous in sentiment and composition.—I do not say that this was the origin of writing and reading sermons, indeed I know that it was not.

The practice of writing instead of preaching may be traced back to the dark ages of popery. Those who have the curiosity to know the truth of this statement, will find it substantiated by perusing Mosheim's History of the Eighth Century, vol. I. page 512. To use the words of Mosheim respecting the utility of the practice, "it contributed much to nourish the indolence, and perpetuate the ignorance of a worthless clergy."—And the reason he gives is, that they frequently, and in most cases where, they could be obtained, read the composition of others.

But not to dwell upon ancient times, we will look at the practice of many at the present day, and see if it has not now the same influence.

There are many things which might be brought against the practice of reading sermons, four of which I shall mention.

1. It paralyzes the mind, and shuts the door against those warm, animating feelings which are always essential to powerful eloquence. The person who writes and reads his sermons, cannot have so much to stimulate him, and call forth the energies of his soul, as the extemporaneous preacher. Can a man have as lively a sight of the state of the sinner while in his study, as when surrounded with hundreds, who are pressing their way to destruction! Can he have as lively a sensation of the joy of Christians, when shut from their sight, as when surrounded by numbers whose very countenances be-peak the joy of their heart! I think the answer of every experienced man will be No. Then I think this will stimulate ministers to preach extemporaneously.

2. It nourishes the indolence of ministers, to read their sermons. I am fully aware that by many, this assertion will be denied. It is often said by the friends of reading, that writing and reading sermons are an antidote against indolence, and save persons from that sameness which is so prevalent in some men's sermons.

But I think when we discover that many "read what they never wrote," we shall be ready to conclude that the reading sermons has a tendency to increase the indolence of the clergy.

Should we search the cabinet of many of our gentlemen of the gown, we should find many homilies written by D. D's. and A. M's which have been handed from one to another, until the writing is hardly legible. If the practice is not directly calculated to nourish the indolence of the clergy, I would ask what is? Again, ministers who write their sermons read them over and over again, as many times as they chance to have different places to improve, until their very spirit has evaporated; and all that gives them interest to their minds, is the self gratulation they derive from anticipated eclat.

3. A written discourse has not the impression on the minds of an audience as an extemporaneous sermon composed in private; the character of the audience is frequently unknown, and the discourse is not adapted to the circumstances of the hearers; consequently, a portion cannot be given to every one, and therefore a part are not interested in any matter, except a few high sounding sentences, which would starve the pious soul.

4. It destroys that dependence which every minister ought to feel upon the great Head of the church, who hath said, "I am with you."

The man who enters the pulpit with his sermon written, has no fear (if his eyes do not fail him) but that he shall be able to perform the duties of the day. And if his heart is as cold as his reading will be to his hearers, he fears not. He is easily satisfied when the day is closed, for were his affections as warm as Paul's, he dare not look from his notes for fear of losing his place; neither can he supply an extemporaneous sentence, for fear of destroying the unity of his discourse. Many more reasons might be brought against reading sermons; but the foregoing are sufficient to induce men who are anxious to avail themselves of the best means to do good, to abandon the practice.

I know that a finely written discourse, which abounds with theoretical figures and well turned periods, will please the ear of many who would be disgusted with the plain doctrine of the cross. But the minister who strives to please the polite critic, at the expense of the pious—the soul who is hungry for the bread of life, had better stop and read his commission. And if he is commissioned to feed the sheep of Christ, he had better follow his direction. But if he is commissioned to please the ear of the polite, he had better leave the desk, and mount the stage in a theatre.—N. Y. Bap. Reg.

From the Columbian Star.

TRIBUNAL OF CONSCIENCE.

Such is the condition of this tribunal, that the accuser and the judge are one and the same. The consent of all ages has given sanction to that metaphorical mode of speaking, by which the actings of the mind upon itself are represented as a sort of forensic process. We cannot imagine that the expression is fortuitous, and must therefore seek in the nature of the case that similitude which may show the reasonableness of the figure. A judicial tribunal is designed to bring to light by suitable evidence, facts and circumstances not previously divulged. Such too is the nature and constitution of the internal Forum. It brings up from the oblivion to which they had been committed, the transactions of past life. The minute sins which have long found a latent recess in the interior complications of the heart, are brought to the light of this tribunal, and exhibited in the fulness of a perfect change. The great sins which have been concealed with difficulty, are stript in a moment of all the specious coverings with which ingenious guilt has invested them. Memory, the faithful witness, testifies with dreadful accuracy the circumstantial bearings of the whole mat-

ter, and leaves not the shadow of doubt upon the appalling facts.

Another point of analogy which seems to justify the idea of a moral tribunal, is that a common judgment seat is generally attended with something terrific, and consequently seldom approached with pleasure. Thus also it is with the court of conscience. We shrink from self-scrutiny and inspection, and contemplate with dread the sentence which conscience awards. Many who have courage enough to confront the world, and who hurl defiance at their accusers, are the merest dastards possible when called to the TRIBUNAL OF CONSCIENCE. Here their boasted magnanimity fails them; and they who shudder not to meet their fiercest foe, dare not meet their naked heart alone. They who plunge into every vortex of danger, and harden themselves against the most menacing perils, have not the intrepidity requisite to sustain the searching interrogatories of their own conscience. This fearful arbitress strikes them with dismay, and they fly to inconsideration and vanity for an asylum from her insufferable presence.

The TRIBUNAL OF CONSCIENCE is but the harbinger of a more awful judgment. When the Great Builder erected a tribunal within us, he appeared to show us that this seat was only subordinate to that grand and ultimate TRIBUNAL, before which we must all appear. The decisions of this inferior court will be sent up for ratification, or reversal, to that judgment seat from which there will be no appeal. The eternal Judge will reverse no decisions which conscience has made in vindication of his honor. He will annul no decree which has had for its object the assertion of his jurisdiction, and the maintenance of the dignity and happiness of his creatures. We may rest assured that he will honor all the institutes of the forum of conscience, which accorded with his revealed will, and with the more legible dogmas of nature and providence. He will not make void the law of conscience, but will add to it the authority and sanction of the divine will, and will thus perpetuate its tremendous ordinances.

Let no man then deny the future judgment, when the preliminary steps of that judgment are even now in progress. The decree pregnant with human destiny, is already advancing towards its completion.

"Already is begun—the grand assize, In thee, in all. Deputed conscience scales The dread tribunal, and forestalls our doom; Forestalls, and by forestalling proves it sure."

REASON.

ON DRAWING UP THE REPORTS OF SOCIETIES.

Your correspondents having several times offered suggestions for abbreviating, and otherwise amending the reports of our charitable societies, permit me to add to their remarks, that it would conduce much both to lucidness and condensation, if the proceedings of a society were detailed in the form of a direct narrative, instead of as an address of the committee, under the grammatical reflex of "Your committee." If the committee is to speak, let it speak in the first person. Thus, instead of "Your committee have examined into the state of the funds of your society for the year, and they find," &c.—say, "We have examined into the state of the funds and find," &c.; or, better still, merging the we and your altogether, give the facts.—"The funds of the society have advanced during the year," &c.

Why are the inconvenient intricacies of parliamentary etiquette to be preserved in the reports of a religious or charitable institution? This want of directness of statement—to say nothing of the waste of words and time, and paper and money—is perhaps one cause why the reports of societies are not more generally listened to or read. Another disadvantage is, that a report thus drawn up defies abridgment, unless by writing the whole anew, dropping the address form, detailing facts, and presenting the committee's reflections upon them in inverted commas. Another disadvantage also is, that in the reports of small charities it gives an awkward air of pomposity. "Your committee have much pleasure in tendering to their constituents their congratulations on the accession of five penny subscribers," &c.

These remarks apply chiefly to reports written for the use of the public; though even the reports of sub-committees might be advantageously given in the narrative form, or at least in the first person, instead of the second or third.

I will not mix up with the foregoing suggestions on a mere subordinate point of convenience, any observations on the higher qualities of a well written report; especially viewed as a religious document. I wish, however, that some of your correspondents would devote their attention to this subject. Much more good, I am persuaded, might, by the blessing of God, be effected, both by the reports, and at the public meetings of our societies, if the importance of such occasions were seriously considered, and a more decided effort made to turn them to the best account, for the glory of God, and the spiritual welfare of mankind.—Chris. Obs.

How to choose a Religious Profession.

The late Mr. Hey justly remarked,—

"The hearing of a good minister, is not the whole of religious duty. To hear regularly, I must become a member of some particular community, that may require of me things with which I cannot conscientiously comply; or I may have a large family to educate in some religious persuasion, which may have great weight in the choice of my communion." Let these things have their full weight on your mind; consider them in prayer before God, consult experienced Christian friends; and then decide as conscience shall direct."

NO 6.

Obj. Christ's Appearance on earth was distinguished by a Meanness which seems beneath the Dignity of the Son of God.

This objection arises from a worldly spirit, and from an ignorance of real greatness. Had Christ appeared with the design for which the Jews expected him, and which Mahomet professed to have, the power, dignity, and splendour of an earthly monarch would have been highly suitable: but his intention was of a different kind; and his kingdom was not of this world. He came to bear witness to the truth, to exhibit a pattern of every virtue, and to expiate the sins of men by his own blood: and his external humiliation was well adapted to answer all these purposes. When a teacher addresses us, it is desirable that the hearers be not overawed by external majesty: but that the mind be calm, in order that it may deliberately examine his pretensions, and his doctrine. When a person is designed for a pattern to mankind, it is not fit that he should appear in a situation, which falls to the lot of the great mass of the children of men? The manner of Christ's appearance accorded also with the nature of his religion. He came to call men away from the love of the world, from ambition, avarice, and sensual pleasure; and to teach them that true greatness consists in goodness, apart from any external grandeur. He came to exhibit, by way of example, the virtues suitable to a present state, especially the most difficult ones, meekness, patience under sufferings, bearing and forgiveness of injuries, and love in return for hatred. He came to testify his father's displeasure against the sins of men, and to suffer for them, "the just for the unjust, that he might bring us to God." What station in life, what kind of appearance on earth was most fit for, nay would at all suit these purposes, but a state of external humiliation; or that which the proud world, borrowing its language from its vicious dispositions, calls meanness?

Some may say, "I would have him sometimes displaying his dignity and glory." But did not Christ feed many thousands of hungry persons with the small provisions made for his own family? Did he not heal the sick, and give sight to the blind? Did he not raise the dead to life? Was not this glory infinitely superior to what earthly monarchs could exhibit, and of a kind which peculiarly suited the nature, and promoted the purposes of his benevolent mission to the children of men.—Bogue.

ÆTNA

INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Morgan's Exchange Coffee-House State-street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company, are,

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| Thomas K. Brace, | Charles Babcock, |
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| Thomas Belden, | Jesse Savage, |
| Samuel Tudor, | Joseph Pratt, |
| Henry Kibbourn, | George Beach, |
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James M. Goodwin, Secretary.

Hartford, June 21. 1828. eow21

NEW-YORK AND HARTFORD STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Tho's. STOW.
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PRICE OF PASSAGE, \$4 50.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents.
Hartford, March 8, 1828. 17